EFFECT OF SPIRITUAL INTERVENTION PROGRAMME ON SPIRITUAL QUOTIENT, ADVERSITY QUOTIENT AND LIFE SATISFACTION IN DIFFERENTLY ABLED STUDENTS IN HIGHER EDUCATION

Synopsis

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in

Education

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"Optimism is the faith that leads to achievement,
Nothing can be done without hope and confidence".

- Helen Keller

1.0. Introduction: Nowadays education faces so many new challenges as it is not only called to endow the learners with up-to-date knowledge but also to assist in the development of an all-round personality. The youth of the 21st century is required not only for educational and technological development but also to answer the problems of self and their potential that reflect from their spiritual beliefs, ability to face hurdles and adversities and satisfaction towards life. Spirituality is the process that supports the internal to follow the right path, face the adverse situation peacefully and provide happiness by realizing the self that causes life satisfaction. However, the capacity to move on one's own is a fundamental characteristic of every living being. Few individuals are challenged with disabilities physical or mental, although they have an equal right to get an education and deal with every situation of life in their way the task of getting an education for students, who are physically challenged, is a challenging task in itself. Somewhere they are being accepted and somewhere they are not and their coping strategies to deal with may vary from the normal students at different levels of education. There is ability in disability and all who have a stake in the education sector should put all hands-on deck to ensure that the Differently Abled in our mist are properly educated like other normal children. It is only by so doing that they can really be part and parcel of our society and be able to contribute their own quota to be growth and development of their community and our country in general. Therefore, the present need is to provide any kind of guidance or support so that they can achieve success and happiness in dealing with situations and overall development of themselves.

1.1. 3Qs of Human Intelligence:

Intelligence is a trait that is desired by all of us. It all started with the coming of IQ (intelligence quotient) as a concept in 1914. Everyone was trying to find how intelligent they were and linking it to success in their life. In the early part of the 20th century, IQ gained immense popularity for the evaluation and assessment of an individual's intelligence. IQ correlates with job performance, socioeconomic advancement and 'social pathologies. However, it does not measure all the intricacies of intelligence (Gavrila, L.,2005). Over the period of time since the inception of IQ, many other types of intelligence

have been popular. Social and emotional intelligence has been one of those types. In the mid-90s Daniel Goleman popularized the notion of another quotient – EQ, emotional intelligence quotient. EQ allows a person to judge what situation he is in and to behave appropriately within the boundaries of the situation, allowing the situation to guide him (Goleman, D.1995). Over the past decade, it has been suggested that even EQ is not adequate to deal with the situations that individuals face in their personal and professional lives. This is because EQ though enables one to adjust one's feelings according to the situation, does not have the power to transform negative feelings into positive ones. How to overcome negative feelings, setbacks and failures in research activities is a major question that needs to be addressed. Danah Zohar answered this question by propagating the concept of spiritual intelligence. This term was introduced in the book "Rewiring the Corporate Brain" by Danah Zohar in 1997. SI is our aptitude to use our spiritual resources i.e., our virtues, values and spiritual beliefs; to face the challenges of our lives and become victorious.

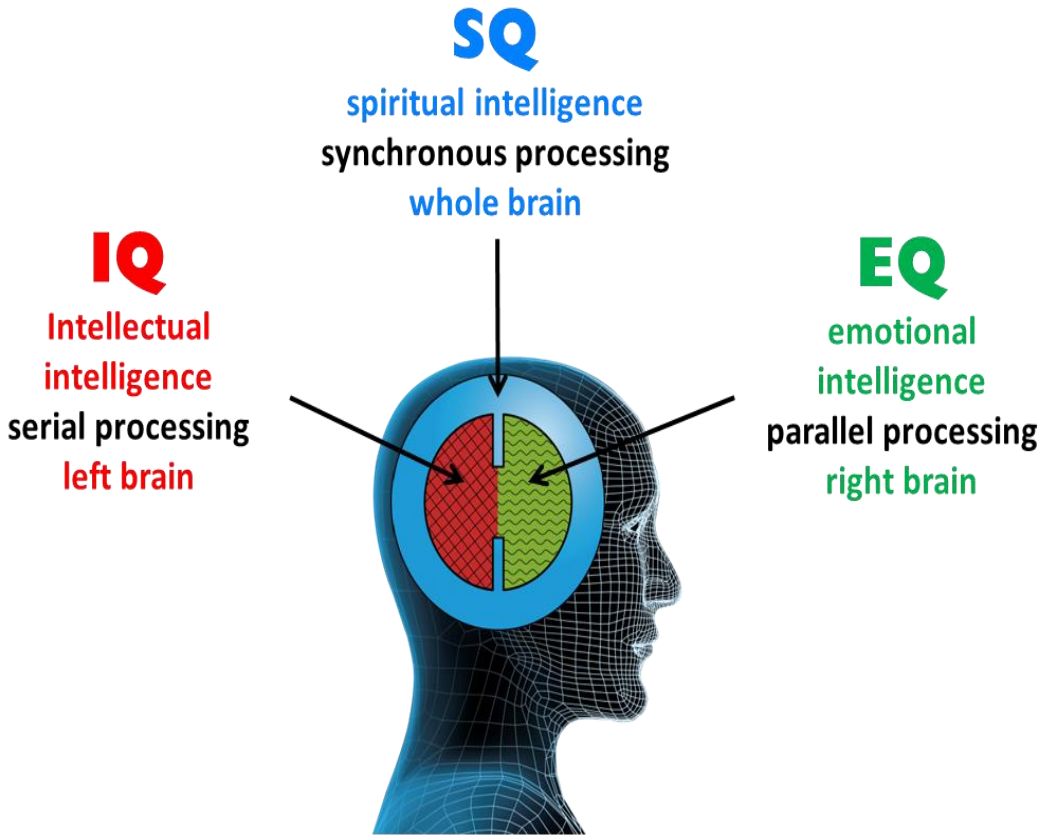

Figure 1.0. 3Qs of Human Intelligence
(**Source:** https://sqi.co/wp-content/uploads/2015/11/The-Brains-Three-Processing-Modes-copy.png)

1.2 Concept of Spiritual Intelligence

Spiritual intelligence calls for multiple ways of knowing and for the integration of the inner life of mind and spirit with the outer life of work in the world. (Zohar, D., & Marshall, 1999).

Spiritual intelligence (SI) enables people to take personal responsibility for meaning, and value, and to create new access to achieve and use it. It transforms them to make the best use of whatever situation they are in. It gives people the opportunity to delve into the deeper recesses of the mind and provides integrity and intelligence of the self. It also fosters in them a wholesome and holistic idea of life. Spiritual Intelligence is a frame that contains a prominent ability to solve problems with spiritual resources.

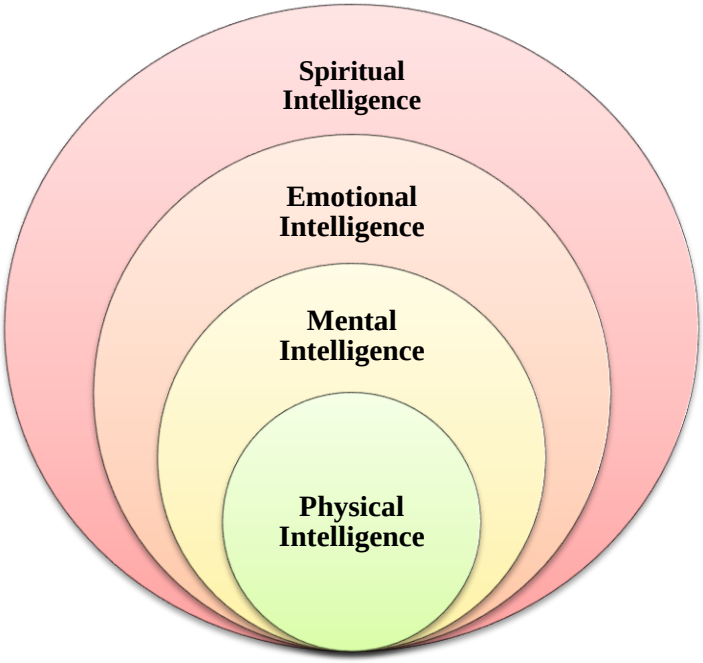

Figure 1.1. Concept of Spiritual Intelligence

However, the view of Danah Zohar and Ian Marshall has been recognized to be the most convincing (Zohar, D., & Marshall, 1999). They propounded twelve dimensions of spiritual intelligence, see the Table given below:

Table 1.0. Twelve dimensions of spiritual intelligence

High self-awareness (HSA) Know that you really exist, and how you communicate with the world.	**Spontaneity (S)** Acting according to our own vision and being accountable for them. Do not act based on fear or pressure.
Field independence (FI)	**Humility (H)**

A psychological trait associated with having an internal locus of orientation.	The quality of not thinking that you are better than other people.
Celebrating diversity (CD) Coping with diversity, for example, paying attention to the different aspects of each person and encouraging others to know these differences and also thank them	**Being vision and value-led (BVV)** The extremity of our humanity will be specified in our vision and values.
Tendency to ask why (TAW) Asking fundamental questions and asking fundamental answers	**Positive use of adversity (PUA)** Cope with problems and mistakes and learn from them
Compassion (C) Understanding or showing mercy for those who are suffering	**Holism (HM)** Observing the association between things and affairs: being enthusiastic about everything
Sense of vocation (SV) Gratitude towards those who have helped one and a wish to give something back.	**Ability to reframe (AR)** Observing phenomena in a broader context.

1.3 Origin of Spirituality:

Spirituality is now generally thought to be native to anyone, whether they are religious or not. The concept has a long history. The word originated in Christianity. 'The spiritual' was originally contrasted with 'fleshly' which meant worldly or contrary to God's spirit. This contrast remained common until the European Middle Ages. 'What is spirituality' examines how the definition of spirituality has changed and looks at contemporary definitions. Spirituality today concerns what is holistic, involves a quest for meaning, is linked to 'thriving', and asks for a self-reflective existence as opposed to an unexamined life.

Within this definition, there are a number of religious spiritualties: Jewish, Christian, Islamic, Hindu, and Buddhist. In the Indian Context, According to Swami Vivekananda (1863-1902), a great spiritual leader, thinker and reformer of India, spirituality is the very backbone of India. He observes that every nation has a particular ideal running through its whole existence, forming its very background. With some, it is politics, while with others it is social culture, intellectual culture, and so on. Since spirituality is the essence of religion, we should mark that Vivekananda has used the term religion in the same sense as spirituality

If we study the history of Indian culture we find even in the Rig Veda, the oldest of scriptures, the Indian

mind experiencing the intimation of something divine and immortal within itself. The inward search of man gathers volume and power in the Upanishads. The Upanishads seek to realize the transcendental dimension of man-the dimension of Divinity transcending humanity. In this spiritual direction, human awareness goes beyond the body, the sense and the surrounding world: man realizes himself as the immortal Self. Coming in the wake of the Upanishads, the Bhagavad Gita works out a complete philosophy of life, reconciling the sacred and the secular, work and worship. The spirituality that proceeds from the Vedas and the Upanishads, and is reinforced by Sri Krishna, Buddha, Shankara and others, is liberated into universality by Swami Vivekananda. He invests religion with the power to illumine and guide human life as a whole. He says that the Vedanta, therefore, as a religion must be intensely practical. We must be able to carry it out in every part of our lives.' The fundamental and most universal principle of the Vedanta is that the individual soul is identical with the supreme Soul and the soul is the non-material, animating and immortal part of man. According to Sri Aurobindo, Spirit is the self-existence being, with infinite power of consciousness and unconditional delight. Elsewhere he has further defined Spirituality as "the attempt to know and live in the highest self, the divine, the all-embracing unity, and to raise life in all its parts to the divinest possible values."

Thus, we cannot define the broad concept of spirituality's sense as varied from person to person however the essence can be seen in every human's personality, beliefs and way of living. As Zohar and Danah defined Spirituality as a form of intelligence because it predicts functioning and adaptation and offers capabilities that enable people to solve problems and attain goals.

1.4 Spiritual Intervention Programme:

Spirituality can serve as a valuable resource to manage not so positive situations. Spirituality considers how an individual lives and practices transcendent beliefs at its most basic and generic form (Demarest, 2012). Fostering spiritual well-being can not only provide us with a sense of meaning, purpose, and comfort in life, but it can also help in reducing psychological and physical problems. Programs that aim to strengthen the meaning, faith, or existential components that compose spirituality are called spiritually-based interventions. Spiritual interventions refer to approaches that incorporate religious or existential aspects that help individuals find meaning and purpose in their lives. Such interventions may involve activities such as spiritual counselling, meaning-focused meditation, or psychotherapy.

Religious spiritual interventions may include activities such as prayer, worship, and religious rituals. Though spiritual intervention is a very ancient practice used in the ashram schools of the Vedic age, its potentialities have not been fully analysed by the researchers. Spiritual Intervention includes the use of holy verses, prayer, hymns singing, sharing and caring for others (mutual support) within the group. Through these activities, participants have opportunities to rebuild and further develop their connectedness to themselves, to others, to their living, to their environment, and to larger meaning and purpose.

1.5 Spiritual Quotient

An important requirement in present educational psychology is to pursue the tools to promote the spiritual development of the young generation for holistic development. The school needs to educate not only a person with cognitive potential but also the spiritual capacities determining his/her personality and ensuring a more stable society (Baxen, Nsubuga, Botha & Johanson, 2014). The spiritual quotient (SQ) is a measure that looks at a person's spiritual acumen; it is as important as the intelligence quotient (IQ) and emotional quotient (EQ). Spiritual Quotient, therefore, is the ability of an individual to see one's vision and the consequent endeavor to achieve the same through the understanding of the larger good to the society, bringing good health and happiness to the individual and the world at large. The spiritual Quotient refers to the measured Spiritual abilities of a person such as Being creative, and insightful and believing in spiritual manifestation or religious beliefs as a guide in a way of life (Villagonzalo, 2016). A section of our society who is not able to cope with situations in the normal way and develop spirituality as others called Differently Abled students however they have natural insight and they are more conscious about their mental activities so it can be said, a Spiritual Intervention Programme can help them to decide what is right or wrong and develop insight to accept what they actually have so that they can use their adversities in a positive way and build a positive attitude towards life

1.6 Adversity Quotient:

As we are humans we live in a society of complexities and to be successful in life every individual need capability to face all the adversities in one's life, without them, no one can survive and, in our society, there are people who have experienced adversities as the part of their human body apart from that being

human everyone has right to get equal education as others if they are willing so, despite of what kind of adversities they have. People having any kind of disability have different experiences and they opt for different strategies to face them So, at this point developing the human potential to face adversities is becoming more & more important at the different stages of life. People face different problems, difficulties, obstacles, challenges, adverse situations, losses or sorrows that are difficult to overcome. The way of handling these adversities can vary from person to person and from time to time Few people can overcome that very quickly and few can take time. After facing such situations people become more skilled and empowered as they go. Hence, we acknowledge that there is some measurement to determine the ability of an individual to handle adversities, which is known as the Adversity Quotient. (Shivaranjani, 2014). AQ is nothing but ability like IQ and EQ which reflect our personality in various situations. Stoltz (1997) introduced a new concept called AQ in his book **Adversity Quotient: Turning Obstacles into Opportunities**, which tells how well one withstands adversity and his ability to surmount it. Adversity Quotient consists of the following 4 components i.e., Control, Ownership, Reach and Endurance (Nikam & Uplane, 2013).

Table 1.1. Dimensions of Adversity Quotient

Control - Control measures the degree of control the person perceives that he or she has over adverse Events.	**Ownership –** Ownership measures the extent to which the person owns or takes responsibility for the Outcomes of adversity or the extent to which the Person holds himself or herself accountable for Improving the situation.
Reach - Reach measures the degree to which the person perceives good or bad events reaching into other areas of life.	**Endurance -** Endurance measures the perception of time over which good or bad events and their consequences will last or endure.)

1.7 Life Satisfaction:

Among the adversities and spirituality, mental health is also very important and life satisfaction is a key indicator of mental health and is positively related to a broad spectrum of positive personal, psychological behavioural, social interpersonal and intrapersonal outcomes. (Proctor et al. 2008)

Life satisfaction is an individual's cognitive evaluation of life as a whole (Shin and Johnson 1978) and is one of the most well-established indicators of well-being and positive functioning among young people. (Suldo et al 2006)

1.8 Differently Abled Students:

Human beings are considered to be the most advanced species on our planet, and thus we have a responsibility to create societies that are inclusive, secular and pro-social. This means that every living organism should be able to survive equally and happily in this world. A disability is a physical or mental impairment that limits one or more major life activities like learning, working, walking, seeing, and hearing. People with disabilities make up a significant part of the world population, but the exact number is hard to determine due to underreporting and differences in definitions between countries and cultures. It is estimated that around 650 million people, or 10% of the global population, live with a disability (Maheshwari and Suganya, 2016). Experience of people with disabilities varies depending on their personal circumstances, resources available to them and other external factors. Differently-abled students refer to children who are different from the majority of children in society because they perceive situations differently due to their unusual needs. It is an umbrella term covering people with impairments, activity limitations and participation restrictions. It is often described in terms of a lack of normal functioning of physical, mental or psychological processes or difficulties in adjusting socially which interfaces with a person's normal growth and development (Mitra, Shukla & Sen, 2014).

We can say Differently abled children are those who are different and unique from normal children because they are blessed and able to do things in their way. It does not mean that they are useless and not capable of doing anything, rather they are differently abled. "They cannot perform the normal activities in the world because they suffer from physical, mental, emotional or sensory impairments (World Health Organization WHO, 2011)." They rely on senses other than those that are deprived, which makes their dealings and adjustment with the world different from others. Some children are unable to sit still, finish tasks, plan ahead, or even be aware of what's going on around them. They often face and suffer from many difficulties in their daily lives, like problems of social adjustment, inferiority complex, poor educational performance, lack of self-confidence, social isolation, low self-esteem and so on. The right to education is available to all citizens including the disabled. Traditionally, education in schools is covered under two heads, general and differently-abled. In 1826, Raja Kali Shankar Ghosal started the first learning facility for the visually handicapped in Varanasi. The first school for the blind was established at Amritsar in 1877. Mahatma Gandhi once said, "Education is a powerful instrument

of social revolution. Higher education is essential to obtain knowledge and seek better jobs, and thereby develop self-confidence". Article 29(2) of the Constitution provides that no citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds on the grounds of religion, race, caste or language. Article 45 of the Constitution directs the State to provide free and compulsory education for all children (including the disabled) until they attain the age of 14 years. No child can be denied admission into any education institution maintained by the State or receiving aid out of State funds on the grounds of religion, race, caste or language. In 1992, the Rehabilitation Council of India (RCI) Act was enacted which provides minimum standards in training and qualification for rehabilitation professionals. The Persons with Disabilities Act, of 1995 came into enforcement on February 7, 1996. It is a significant step that ensures equal opportunities for people with disabilities and their full participation in nation-building. The Act provides for both the preventive and promotional aspects of rehabilitation like education, employment and vocational training, reservation, research and manpower development and Every Child with a disability shall have the right to free education till the age of 18 years in integrated schools or special schools.

Currently, the appropriate definition of differently-abled students is those who differ from the average to such a degree in physical and psychological characteristics that the traditional school program does not allow for all-around development and progress. In a real-life situation, they find it very hard to fit into the world of non-disabled people (Joakim 2018). Differently, Abled children may react negatively to their disabilities and hence develop poor self-concept (Barman, 2015). It is necessary to provide special attention to those who are not currently in the mainstream, so they can prepare themselves for future endeavours and handle all circumstances. Therefore, they need to be encouraged and motivated to face life with their disabilities. Developing Spiritual intelligence through a programme based on spiritual practices among children with special needs is important for the promotion of quality in their outer life as well as their inner life.

2.0 Emergence and justification of the problem:

Education is a continuous process and India has the credit of running the second-largest higher education system in the world in terms of Higher Education Institutions (HEIs), however at the time of Independence in 1947, it had only nineteen universities and the literacy rate was just 12 per cent The

total enrolment in 1950–1951 was just 0.21 million (Sreenivas & Babu, 2015). No wonder the government's focus after Independence was on enhancing ‘access and equity’ in higher education. Goal 4 (SDG14) of the 2030 Global Agenda for Sustainable Development, adopted by India in 2015 - seeks to “ensure inclusive and equitable quality education and promote lifelong learning opportunities for all” by 2030. (NPE), 1986 Education for women's equality, Education of scheduled castes/scheduled tribes and other backward sections, Minorities education and Education for the Differently Abledwere dealt with as separate sections with separate provisions. The new education policy (2020), provides to all students, irrespective of their place of residence, a quality education system, with a particular focus on historically marginalized, disadvantaged, and underrepresented groups. NEP 2020 emphasizes inculcating Inclusive educational structure and inclusive educational culture in our school education system through infrastructural support and by making corresponding changes in curriculum incorporating materials on human values such as respect for all persons, empathy, tolerance, human rights, gender equality, non-violence, global citizenship, inclusion, and equity. It calls upon the stakeholders to overcome the barriers and remove biases and stereotypes through a sensitization programme. But in regular life when it comes to equity there is a section in our society that is still deprived in many terms like equity in physical involvement in schools, equity in interaction with others, equity in their achievements and personality improvement with others etc. In our daily lives, we all see, hear and learn things, sometimes we actualize ourselves and sometimes we do not. Self-actualization with having belief in ourselves is much more important to face a situation that is not like us. People face ups and downs in their lives where they learn, show courage or take back steps and this is normally observed in society, there is a group that is somehow different from the normal population. Any individual having a kind of physical disability is more conscious about the way he is dealing with the situation and they need special attention that is helpful to make them mentally and spiritually strong enough to face the challenges of life. The Differently Abled in our society should receive the same education as "normal children" to achieve Education for All (EFA). Special programs must be provided to aid their learning and adjustment to the environment. Educational policies and commissions are formed to give them various opportunities and facilities but it is observed that special treatment is required so that they can deal with the situations like other individuals. If their internal potential and

capabilities are focused more then they can also live their life easily and successfully.

Along with the terms EQ and IQ, the need is to explore the new dimensions of life where students have to decide what they want, who they are, awareness towards life satisfaction and self, and coping strategies to deal with adversity. It is important to build a spiritual quotient and the way it is helpful for Differently Abledstudents to gain the ability to use and overcome suffering, ability to transcend pain, consider the self and ability to evaluate their own life as a whole. Senmar M., and Azimian J. et al. (2023) found in their study that lifestyle has a negative correlation with life satisfaction, while spiritual intelligence has a positive correlation. Abdultawab A., and Hassan S.(2023) discussed that there is a reciprocal relationship between mental toughness and the components of spiritual intelligence. The study recommends the study of the relationship between spiritual intelligence and other variables like the effectiveness of self-creativity, and social effectiveness. Muztaba, Bahri S., and Fariza F.(2020) found significant positive correlations between adversity quotient, spiritual quotient, and teacher performance. Pipere (2020) quoted the discussion of Angus Campbell and his colleagues (1976) that conceptualized life satisfaction as the difference between what one wants and what one has …essentially a comparison between reality and the ideal. Spiritual development is not just an issue of upbringing the children to integrate them into society but it is a prerequisite that helps to provide children with an opportunity to understand the surrounding world and become responsible for their decisions. Parvathy and Praseeda (2014) discussed in their study with variables AQ and Academic Problems in Student Teachers that A person with a good adversity quotient will also have qualities like self-esteem, motivation, fighting spirit, creativity, sincerity, positive attitude, optimism and good emotional health etc. Further Nikam & Uplane (2013) described in their study of AQ and Defense Mechanisms that The components of AQ i.e. control, ownership, reach and endurance are global predictors of success. It reflects the high level of resiliency characteristic in adverse situations. Then, Jain (2013) also supported his study that in learning adversity quotient, classes can also be improved by learning using methods based on problem-solving. Barman (2015) also supported in his study that Differently abled children think that despite being physically challenged, they are also able to reach the highest goal of their lives. Some important research in the area selected variables for this study have been marked in the given table:

Table 1.2. Related Previous Studies

YEAR	RESEARCHER	RESEARCH PROBLEM	CONCLUSION
2023	Senmar M., Azimian J. at al.	Relationship between spiritual intelligence and lifestyle with life satisfaction among students of medical sciences	This study found that lifestyle has a negative correlation with life satisfaction, while spiritual intelligence has a positive correlation.
2023	Abdultawab A. & Hassan S.	The Components of the Spiritual Intelligence Predicting the Mental Toughness and Emotional Creativity for the University Students	The study has found that there is a reciprocal relationship between mental toughness and the components of spiritual intelligence. The study recommends the study of the relationship between spiritual intelligence and other variables like the effectiveness of self-creativity, and social effectiveness.
2023	Ratnawat R. G.	Spiritual Intelligence and Academic Performance of Students	It is suggested that incorporating spiritual intelligence training into the curriculum could potentially enhance academic performance by improving cognitive, emotional, and social skills of students.
2023	Imamuddin M., Isnaniah & Ismail	The Role of Spiritual Intelligence of Students In Mathematical Learning	Students with high spiritual intelligence are more motivated to learn math, experience less anxiety, have better problem-solving abilities, and achieve higher learning outcomes in math.
2022	Pans M. and Brewer B.	Life satisfaction in university students with disabilities: Differences by sociodemographic variables and associations with physical activity and athletic identity	This Study demonstrates that college students with disabilities, particularly those with acquired disability, multiple disability, or chronic illness, and advanced in age, reported lower perceptions of their well-being. Additionally, the study suggests that enhancing LS through PA may be helpful for college students with disabilities.
2021	R. Makutaa	Adjustment and Academic Achievement of Differently Abled Students in Sikkim	This study focused on the adjustment and academic achievement of differently-abled students in Sikkim
2021	Mayangsari, M.	The Importance of Adversity Quotient and Spiritual Quotient Capabilities For Consistent Performance of Educators	This study concluded that Adversity Quotient and Spiritual Quotient have a significant positive effect on the performance of school teachers.
2020	Muztaba, Bahri S., Fariza F.	The Effects of Adversity Quotient and Spiritual Quotient on Teacher Performance	The study found significant positive correlations between adversity quotient, spiritual quotient, and teacher performance.
2020	Muhasim, Muhammad Z.	The Spiritual Influence of Teachers on The Spirituality of Students	The teacher's spiritual quotient greatly impacts that of their students. Therefore, it is important for the teacher to model a positive spiritual attitude for

			students to emulate.
2019	Jain S.	Role of self-esteem and life satisfaction in predicting happiness: A study of Indian technology students	This study found that females had higher self-esteem, life satisfaction, and happiness scores than males. The inter-correlations between the three variables were significant and positive. Multiple regression analysis revealed that life satisfaction was the main predictor of happiness, while self-esteem also played a role.
2018	Akbari M., and Hossaini S.M.	The Relationship of Spiritual Health with Quality of Life, Mental Health, and Burnout: The Mediating Role of Emotional Regulation	This study found that the relationship between spiritual health, quality of life, mental health, and burnout is complex and non-linear. Emotional regulation may play a role.
2018	A. Joakim	Emotional Intelligence of Differently Abled Students of Coimbatore District	The study found that differently-abled students have a moderate level of emotional intelligence. The research also showed that the medium of instruction and the type of school have an impact on the emotional intelligence of differently abled students. However, factors such as gender, locality, and types of management did not demonstrate any significant impact on the emotional intelligence of differently-abled students
2018	Thakur M.B.	Examining the Association between Hope, Optimism, Self-esteem and Life Satisfaction: The Indian Context	The research results showed important and favourable correlations between variables.
2016	R. Villagonza	Intelligence Quotient, Emotional Quotient, Spiritual Quotient, and Adversity Quotient® and the Academic Performance of Students	The study shows positive relationships between Intelligence Quotient and Academic Performance, as well as Emotional Quotient and Academic Performance. However, there are negative relationships between the Spiritual Quotient and Academic Performance, and between Adversity Quotient and the Academic Performance of students.
2015	Ansari M., & Khan S.A.	Self-Efficacy as a Predictor of Life Satisfaction among Undergraduate Student	The present study found a significant correlation between self-efficacy and life satisfaction in undergraduate students, with self-efficacy having a significant impact on life satisfaction.
2013	Shirazi M. & Khan M.	Life Satisfaction among Professional and Non-Professional Students in India	The independent t-test revealed no significant difference in mean scores of professional students' life satisfaction when considering their residence or gender. However, there was a significant difference in mean scores of

			nonprofessional students' life satisfaction when considering their residence and gender.
2013	Nikam B. V., & Uplane M.	Adversity Quotient and Defense Mechanism of Secondary School Students	It is found that no correlation between Adversity Quotient and Defense Mechanism in secondary school students. Additionally, there were no significant differences in AQ and Defense Mechanisms between boys and girls.

After going through the literature review of the areas selected, it is found that currently there is a deficit in the literature related to the Spiritual intervention programme for Differently Abled students to measure their SQ, AQ and LS. Few national and international studies have been done on spiritual intelligence to measure the academic performance of students and teachers and studies related to spirituality are done in Islamic Studies and by Islamic universities. In some studies, the relation among the various Quotient has been studied. After undergoing the process of reviewing the research, the following questions arose in the mind of the researcher, the context of spiritual intelligence, adversity intelligence and life satisfaction. They are as follows:

1. What is the level of Spiritual Intelligence of Differently abled students who have to deal with their Adversities and how far it is able to give Life Satisfaction to them?

2. Can a Programme be developed to improve the Spiritual Intelligence affect the Spiritual Quotient of Differently Abled Students in Higher Education?

3. Can a Programme be developed to improve the Spiritual Intelligence affect the Adversity Quotient of Differently Abled Students in Higher Education?

4. Can a Programme be developed to improve the Spiritual Intelligence affect the Life Satisfaction of Differently Abled Students in Higher Education?

These questions led the researcher to formulate the problem of the study.

3.0 Statement of the problem: In context with the above justification, the problem in hand can be stated as "**Effect of Spiritual Intervention Programme on Spiritual Quotient, Adversity Quotient and Life Satisfaction in Differently Abled Students in Higher Education**"

3.1 Definition of the terms, used in this study:

Spiritual Intervention Programme: D.R. Hodge (2011) defines in his study that Spiritual intervention

involves practices through mutual support, and sharing within a group. These activities provide opportunities for participants to strengthen and enhance their connections with themselves, others, and their surroundings, and a greater sense of meaning and purpose.

Operational Definition: In the present study Spiritual Intervention Programme is a set of activities that can increase as the adaptation of spirituality to help one to face and solve the everyday problems of life on the personal or professional front. It will include activities:

- basic concept about Spirituality
- Prayer
- Practising social relations
- Connecting with nature
- Meditation
- Yoga
- Contemplation/Reflection
- Chanting of mantras
- Telling inspirational stories
- Motivational plays
- Referring to holy books and practising their values.

Spiritual Quotient: Zohar and Marshall (2000) defined spiritual quotient as we possess a form of intelligence that enables us to tackle problems related to meaning and value. With this intelligence, we can contextualize our actions and lives, giving them a deeper, more significant purpose. Furthermore, we can use this intelligence to assess which path in life or course of action holds greater meaning and value.

Operational Definition: Spiritual quotient has been defined as the adaptation of spirituality to help one face and solve the everyday problems of life on the personal or professional front. It refers to the ability to apply practicality and empathy in a balanced manner while maintaining mental and spiritual peace despite the coarseness of the situation. In the present study few important dimensions of spiritual intelligence will be covered to measure spiritual quotient, which are as follows:

Perceptive and Healer, Serenity, Enlightenment, Contentment, Perseverance, Insightful, Liberated, Self- Transformative, Empowerment, Profound Thinker and visionary, Blissful, Uprightness, Existential clarity, clairvoyance etc.

Adversity Quotient: Stoltz (1997) introduced a new concept called AQ in his book **Adversity Quotient: Turning Obstacles into Opportunities**, which tells how well one withstands adversity and his ability to surmount it. Adversity Quotient consists of the following 4 components i.e. Control, Ownership, Reach and Endurance.

Operational Definition: The Adversity Quotient is a valuable tool for measuring one's capacity to triumph over life's challenges and transform negative circumstances into positive ones. It comprises four essential dimensions - Control, Ownership, Reach, and Endurance - all of which emphasize taking charge of the situation, assuming responsibility for it, limiting its impact on other aspects of life, and eradicating any long-term repercussions.

Life Satisfaction: Life satisfaction is a key indicator of mental health and is positively related to a broad spectrum of positive personal, psychological, behavioral, social interpersonal and intrapersonal outcomes. (Proctor et al. 2008)

Operational Definition: Life satisfaction is the cognitive behaviour of an individual for his life at different dimensions i.e., personal, psychological, emotional, social etc.

Differently Abled Students: R. Makutaa (2021) defines in her study students with restriction or lack of ability (resulting from an impairment) to perform an activity in the manner or within the range considered normal for a human being. They can perform the same activity in a different manner and are considered as Differently Abled Students.

Operational Definition: Differently abled students are children whose performance deviates from that of normal children physically, mentally or emotionally to the extent that they need special educational programmes and interventions.

In the present study the differently abled students will include the following category:

Visual impairment refers to a totally blind person or person with low vision. There are two categories under this:

a. Blindness: lack of visual perception due to physiological factors. A person who cannot see at all, or

maybe able to see very little like day and night but cannot see any shape or things.

b. Low vision: denotes a level of vision that is 20/70 or worse and cannot be fully corrected with conventional glasses. A person with low vision may not be able to differentiate colours of similar tones or may not recognize images at a distance.

Orthopedic: It refers to a person's inability to execute distinctive activities associated with moving various parts of his body, and objects from one place to another. Such inability results from the affliction of the musculoskeletal or nervous system. This type of impairment can either limit or completely eliminate the use of a person's lower and upper limbs either by lack of coordination, weakness, poor circulation or paralysis.

Higher Education: UNESCO defines higher education as encompassing 'all types of education (academic, professional, technical, artistic, pedagogical, long-distance learning, etc.) provided by universities, technological institutes, teacher training colleges, etc., which are normally intended for students having completed a secondary education, and whose educational objective is the acquisition of a title, a grade, certificate, or diploma of higher education'.

Operational Definition: Higher Education refers to education beyond post-secondary schools which provides any academic degree or diploma.

4.0 Objectives:

1. To study the Spiritual Quotient of Differently Abled students in Higher Education.
2. To study the Adversity Quotient of Differently Abled Students in Higher Education.
3. To study the Life Satisfaction of Differently Abled Students in Higher Education.
4. To develop a Spiritual Intervention Programme for Differently Abled Students in Higher Education.
5. To analyse the effect of the Spiritual Intervention programme on the Spiritual Quotient of Differently Abled Students in Higher Education.
6. To analyse the effect of the Spiritual Intervention Programme on the Adversity Quotient of Differently Abled Students in Higher Education.
7. To analyse the effect of the Spiritual Intervention Programme on Control, Ownership, Reach and Endurance dimensions of the Adversity Quotient of Differently Abled students in Higher Education.
8. To analyse the effect of the Spiritual Intervention Programme on the life satisfaction level of

Differently Abled Students in Higher Education

9. To compare the effect of the Spiritual Intervention Programme on the Spiritual Quotient, Adversity Quotient and Life Satisfaction for Experimental and Controlled Groups of Differently Abled Students in Higher Education.

5.0 Hypotheses:

Ha1: There will be a significant effect of the Spiritual Intervention Programme on the Spiritual Quotient of Differently Abled Students in Higher Education

Ha2: There will be a significant effect of the Spiritual Intervention Programme on the Adversity Quotient of Differently Abled Students in Higher Education

Ha3: There will be a significant effect of the Spiritual Intervention Programme on Control, Ownership, Reach and Endurance dimensions of the Adversity Quotient of Differently Abled Students in Higher Education.

Ha4: There will be a significant effect of the Spiritual Intervention Programme on the Life Satisfaction of Differently Abled students in Higher Education.

6.0 Variables of the study:

1. Independent Variable: Spiritual Intervention Programme.

2. Dependent Variables: Spiritual Quotient, Adversity Quotient and Life Satisfaction Level

3. Controlled Variables: class, Age, Gender, Language, Classroom Environment and variations in Physical Disabilities.

7.0 Delimitations:

1. This study will be delimited to Dr. Shakuntala Misra National Rehabilitation University, Lucknow.

2. This study will be delimited to students with physical disabilities only.

3. This study will be delimited to orthopedic and visually impaired students only.

4. This study will be delimited to students of Undergraduates only.

5. This study will be delimited to students of Arts faculty (B.A.) only.

6. A common spiritual programme will be given to orthopedic and visually impaired students.

8.0 Research Methodology & Design of the Study

8.1. Population Sample and Sampling Technique: To conduct the research, the sample frame will be

selected based on universities that have Differently abled students. For this study, Dr. Shakuntala Misra National Rehabilitation University in Lucknow, Uttar Pradesh will be chosen using purposive sampling. This university is specifically designed to provide education to special students and has an inclusive education mode. Moving forward, the sample unit will be selected using purposive sampling, which will include B.A. students with a cluster of orthopedic and visually impaired students. This is because their age and basic knowledge level are suitable for understanding the purpose of this study and the maximum number of students can be available as Sample. Lastly, the sample size will be 100 students or based on the availability of students, using the purposive method and dividing into two groups as a control group and an experimental group by random method of sampling.

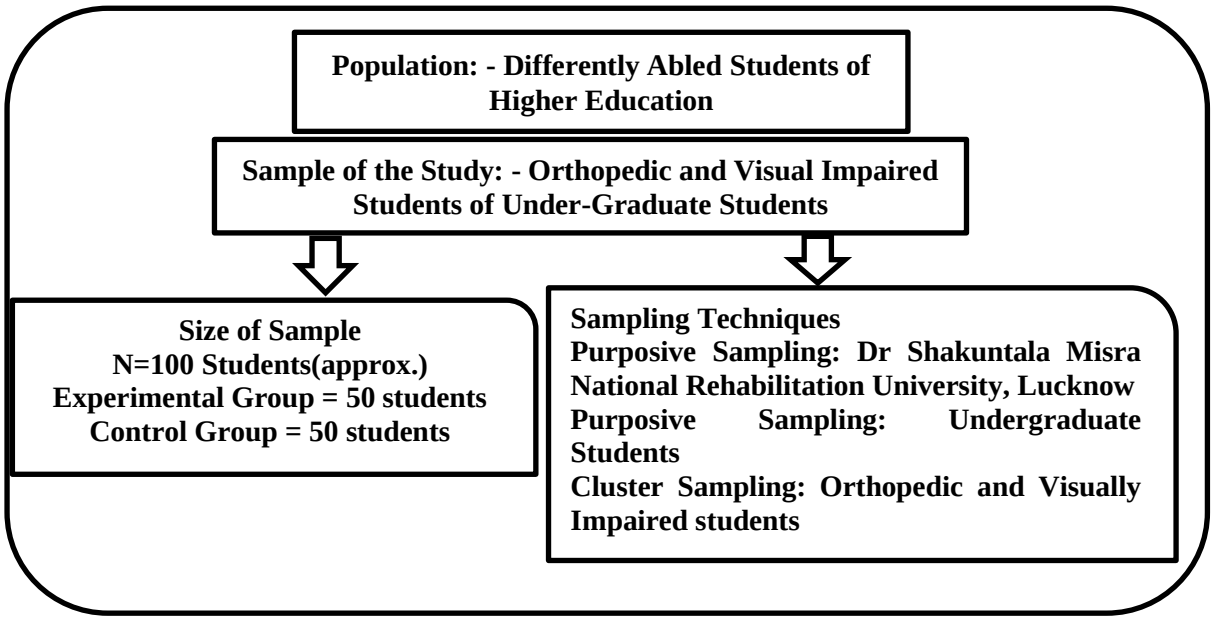
Population: - Differently Abled Students of Higher Education
Sample of the Study: - Orthopedic and Visual Impaired Students of Under-Graduate Students
Size of Sample
N=100 Students(approx.)
Experimental Group = 50 students
Control Group = 50 students
Sampling Techniques
Purposive Sampling: Dr Shakuntala Misra National Rehabilitation University, Lucknow
Purposive Sampling: Undergraduate Students
Cluster Sampling: Orthopedic and Visually Impaired students

Figure 1.2. Population Sample and Sampling Techniques

8.2 Method of the Study:

The developmental cum quasi-experimental method will be used in the present study. The developmental method will be used to develop the Spiritual Intervention Programme of 4 months which includes spiritual activities to improve the spiritual quotient of Differently Abled students. One common programme will be developed for orthopedic and visually impaired students. The experimental method will be used to test the effect of the Spiritual Intervention Programme on the spiritual quotient, adversity quotient and life satisfaction level of Differently Abled students in higher education.

8.3 Design of The Experiment: The design of the experiment will be a Two Group Pre-Test and Post

design:

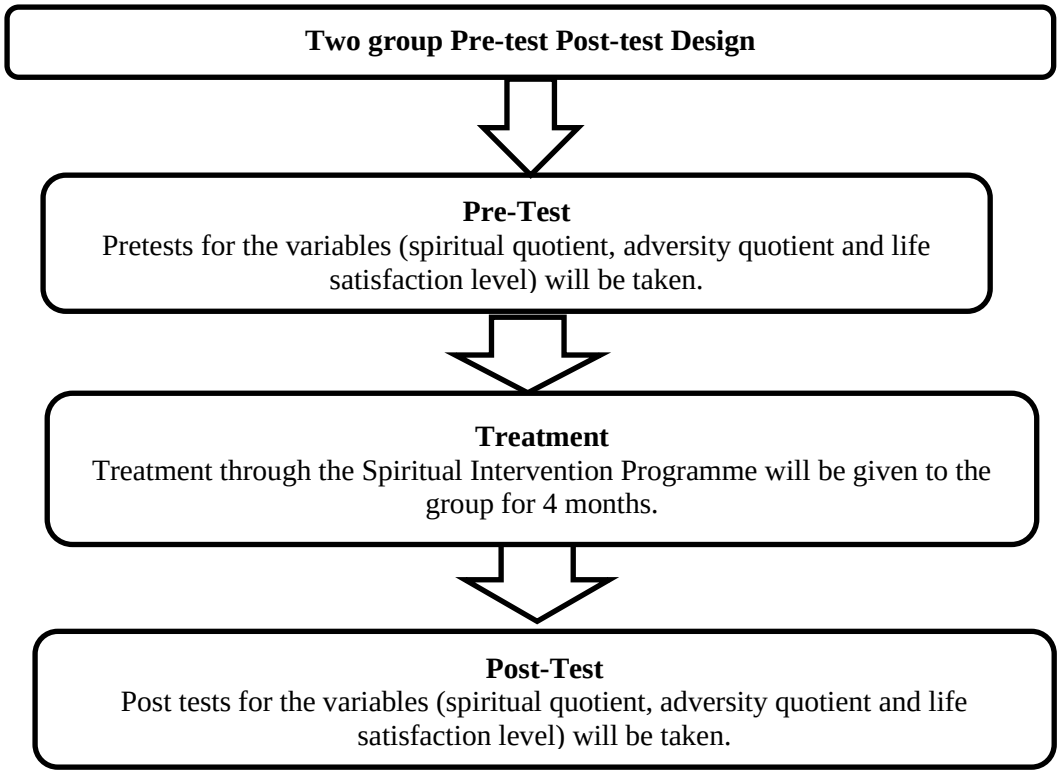
Two group Pre-test Post-test Design
Pre-Test
Pretests for the variables (spiritual quotient, adversity quotient and life satisfaction level) will be taken.
Treatment
Treatment through the Spiritual Intervention Programme will be given to the group for 4 months.
Post-Test
Post tests for the variables (spiritual quotient, adversity quotient and life satisfaction level) will be taken.

Figure 1.3. Design of The Experiment

8.4 Procedure of The Study:

The whole study can be divided into Three distinct phases, which are as follows:

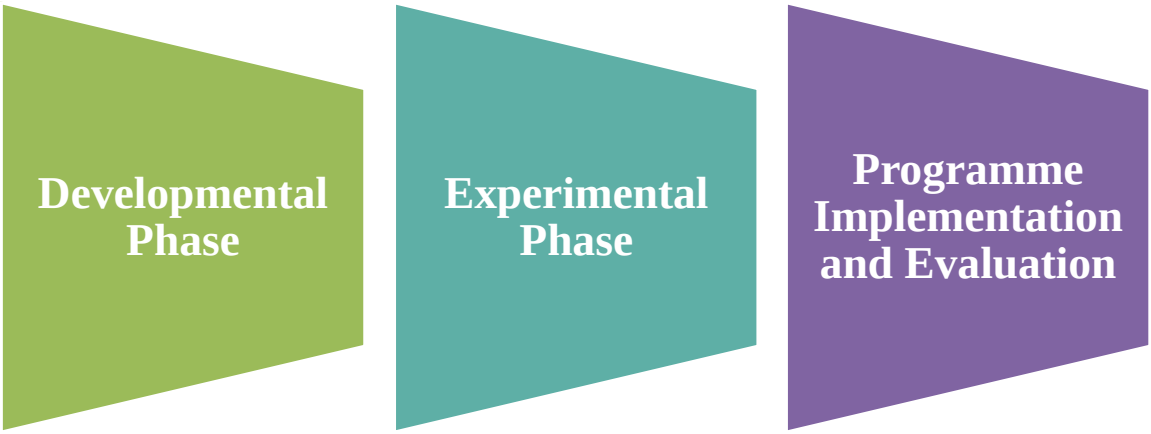

Figure 1.4. Research procedure

8.4.1. Phase 1: The Developmental phase

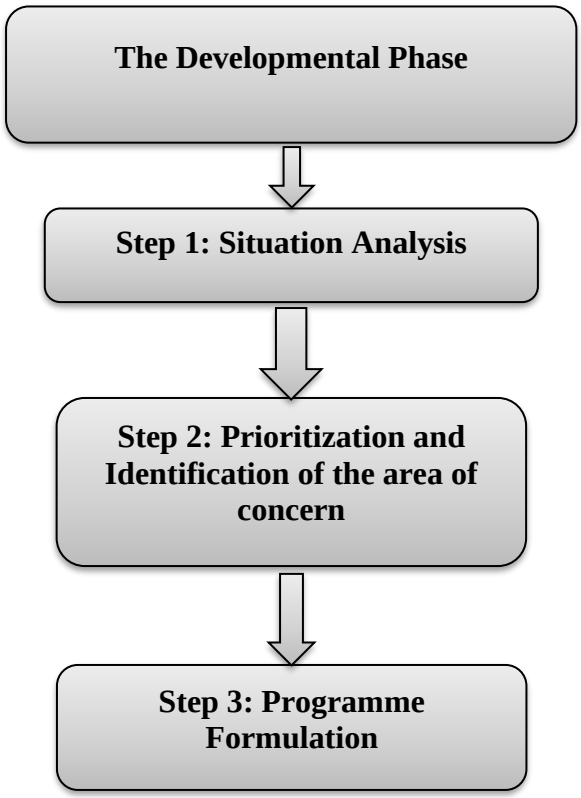
The Developmental Phase
Step 1: Situation Analysis
Step 2: Prioritization and Identification of the area of concern
Step 3: Programme Formulation

Figure 1.5. The Developmental phase

Developmental Phase - In this study, we will be focusing on the development and construction of a Spiritual Intervention Programme that is based on various dimensions. These dimensions include The Inner Self, The Inter Self, Biostoria, Life Perspectives, Spiritual Actualization and Value Orientation, as explained by Zohar & Marshall (1999). In 2019, Daftuar further elaborated on these dimensions, which include beliefs in God and religiosity, practising spiritual exercises, lifestyle values, belief in fate, karma, and spirituality, being intelligent about death, practising social relations, ability to see divinity in love, having a sense of gender equality, helping attitude, flexibility, ability to use and overcome suffering, and ability to transcend pain. Meanwhile, Ahluwalia & Chadha (2015) also explained dimensions in their study, which include being perceptive and a healer, having serenity, enlightenment, contentment, perseverance, being insightful, liberated, self-transformative, empowerment, a profound thinker and visionary, blissful, upright, having existential clarity, and clairvoyance. To ensure that our programme is focused and effective, we will develop it based on a few primary dimensions that exclude overlapping dimensions. The programme will be divided into several

steps, which will help individuals develop their spiritual intelligence in a structured and holistic way:

Table 1.3. Blue Print of Spiritual Intervention Programme

Time Duration	Dimensions on which the Programme will be formulated	Activities will be covered in the programme
4 months programme (1-hour spiritual programme session will be conducted per day)	• The Inner Self • The Inter Self • Life Perspectives • Spiritual Actualization • Value Orientation • Belief in fate, Karma and spiritual intelligence about death • Helping attitude • Flexibility • Ability to transcend pain • Perceptive and healer • Enlightenment & Empowerment • Contentment • Perseverance • Insightful • Liberated • Self-Transformative • Profound Thinker and Visionary person • Blissful • Clairvoyance	• Describing basic concept about Spirituality • Prayer • Practising social relations • Connecting with nature • Meditation • Yoga • Contemplation/Reflection • Chanting of mantras • Telling inspirational stories • Motivational plays • Referring to holy books and practising their values

8.4.2. Phase 2- The Experimental Phase: In this study a single group will be taken for the experiment First of all their spiritual quotient, adversity quotient and life satisfaction will be measured and after that, an intervention programme of spiritual intelligence will be given to them for 4 months in which various activities will be done and then the variables like SQ, AQ and LS and the effect will be analysed by various statistical tools.

Table 1.4. The Experimental Phase

Group	Pre – Test	Intervention	Post- Test	Time
1.Experimental Group (N= 50 Students)	Pre-test of the variables: Spiritual Quotient, Adversity Quotient, Life Satisfaction	Spiritual Intervention Programme	Post-test of the variables: Spiritual Quotient, Adversity Quotient, Life Satisfaction	4 months (one-hour spiritual programme session will be conducted per day)
2. Control Group (N= 50 Students)	Pre-test of the variables: Spiritual Quotient, Adversity Quotient, Life Satisfaction	No Treatment	Post-test of the variables: Spiritual Quotient, Adversity Quotient, Life Satisfaction	4 months

8.4.3. Phase 3- The Implementation and Evaluation Phase: In this phase, the programme will be implemented on the targeted group, feedback will be taken and data will be analysed using statistical techniques.

8.5. Tools to be Used: There is one independent variable and three dependent variables in this study. Spiritual Intelligence, Spiritual Quotient, Adversity Quotient and Life Satisfaction respectively. The researcher will use the following tools for the variables:

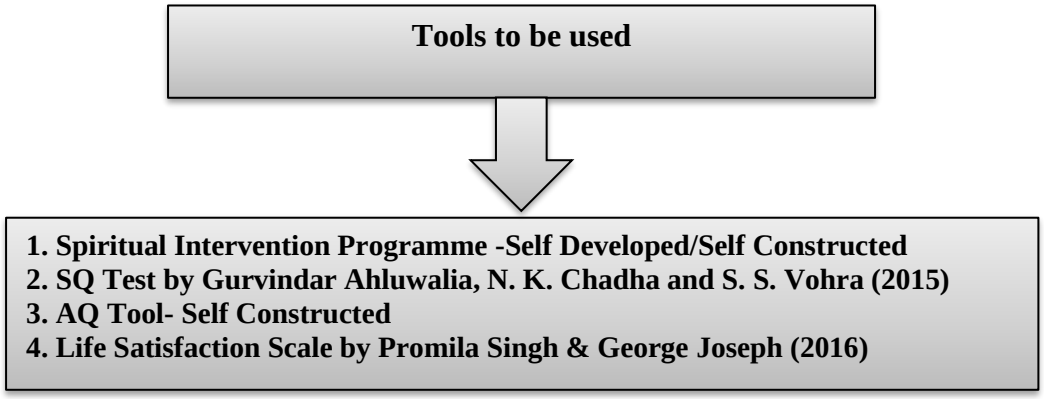
Tools to be used
1. Spiritual Intervention Programme -Self Developed/Self Constructed
2. SQ Test by Gurvindar Ahluwalia, N. K. Chadha and S. S. Vohra (2015)
3. AQ Tool- Self Constructed
4. Life Satisfaction Scale by Promila Singh & George Joseph (2016)

Figure 1.6. Tools to be used for the study

Table 1.5. Tools explored by the researcher for Spiritual Quotient

Tool for SQ	Author	Accept/Reject	Reason for acceptance or rejection
Spiritual Intelligence Test	Roquiya Zainuddin & Anjum Ahmed.	Rejected	It was administered to postgraduate students and the age range was 21 to 45 which was higher for the selected sample.
Spiritual Intelligence Scale	Santosh Dhar & Upinder Dhar	Rejected	It was administered to executives (Adult) and it was available in English only.

Sixfold Spiritual Intelligence Scale	Sarabjit Kaur	Rejected	It was administered to postgraduate students and it was available in English only
Spiritual Quotient	Gurvinder Ahluwalia, N. K. Chadha and S. S. Vohra.	Accepted	It measures Spiritual Quotient this tool consists of two parts–I. 17 items in part I & 34 items in part II. (It was administered to 1400 adults of the age group 18 to 85 and it is available in Hindi and English both.)

Table 1.6. Tools explored by the researcher for Life Satisfaction Scale

Tool for Life Satisfaction Scale	**Author**	**Accept/Reject**	**Reason for acceptance or rejection**
Life Satisfaction Scale	Hardeo Ojha	Rejected	The scale was administered to 100 young (21–40 years) 100 middle-aged (over 41–60 years) and 100 old (over 61 years & above
Life Satisfaction Scale	Q. G. Alam and R. Srivastava	Rejected	It has a few areas like marital and job which are not suitable for this study.
Life Satisfaction Scale	Pramod Kumar and Jayshree Dhyani	Rejected	It has an age range from 35 to 60 which is not suitable for the selected sample and it has areas like marital and job that are not required for this study.
Life Satisfaction Scale	Promila Singh and George Joseph	Accepted	It was administered on 25 to 55 years and it is available in Hindi and English. It has one area of optimistic outlook that is related to this study.

8.6. Statistical Techniques:

- **Descriptive Statistics**: Mean, Standard Deviation, Skewness and kurtosis will be used to know the nature of the data.
- **Inferential Statistics**: T-test and Analysis of Co-Variance (ANCOVA) will be used to compare the result of the Pre and post-test by controlling the effect of the covariates.
- **Graphical Presentation:** Graphical representation will be used for presenting data and results in visual form.

9.0. Significance of the Study:

For the Teachers: This research will be helpful for teachers to plan their teaching methods and techniques by understanding the spiritual quotient and ability to face the situations and satisfaction level of Differently Abled students. With the help of this treatment, a teacher can easily resolve their problems

guide them and give attention to them so that they can be a part of the mainstream. It will guide teachers to make classroom activities meaningful and relevant to students' lives culture and future.

For the Students: This research will focus on the improvement of student's abilities so that they can cope with their problems which is a physical challenge as well as mental challenges for them and help themselves to achieve their goals and life satisfaction level the programme will help to enhance spiritual quotient and help students to identify what can be done to improve the adversity quotient and life satisfaction level.

For the Administration: It may help in revamping the curriculum according to the needs of Differently Abled students and their spiritual quotient and adversity quotient level and make policy for them. It enables them to align their objectives with the changing trends and meet the needs of the student in changing times concerning the challenges and hardships the future holds.

For Society: With the help of this spiritual treatment, Differently, Abled students can overcome their adverse situations in a better way than normal people. By understanding the adversity quotient level of students of Differently Abled students, society can provide a conducive environment to the students and can develop precautionary and remedial measures to enhance their adversity quotient and life satisfaction level.

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